The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. New Series.—No. 29. SATURDAY, JULY 16, 1887.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—The *Western Watchman*, a Roman Catholic paper published at St. Louis, America, speaks of Protestantism in this pleasant way:—

"Protestantism: we would draw and quarter it. We would empale and hang it up for crow's meat. We would tear it with pincers and fire it with hot irons. We would fill it with molten lead and sink it in a hundred fathoms of hell-fire; but would not lay an ungentle hand on a hair in a Protestant's head."

It is very remarkable that during a great many centuries the Church of Rome knew of no other way of empaling, tearing, firing, sinking and destroying Protestantism but by doing these things to Protestants. To this day she justifies those who did these things, and still shows, in countries where Protestantism has little sway, a readiness to repeat them. She very correctly identifies Protestantism with the Bible, and burns this where she may not burn Protestants.—The great reason why the prophecies of Scripture speak so condemningly of this system, is because it hinders the Church of God from imparting to the nations of the earth the great blessings of the Gospel, by offering them "another Gospel." And this constitutes the great reason why we should seek to pourtray the system in its true character, and publish abroad the fact that the gospel of Romanism is not the Gospel that Christ commanded to be preached to every creature. The Judaizing preachers against whose teaching Paul spoke so vehemently, were not more divergent from the truth or more imperilling to the church, than are the preachers of Romanism in these days.

—We cannot reconcile ourselves to the revised version of Luke 2: 14: "Glory to God in the highest and on earth peace among men in whom he is well-pleased" This is an unspeakable falling away from the beauty, simplicity and sublimity of the authorized version: Glory to God in the highest and on earth peace, good-will towards men." And there is a fearful obliteration of the grace of the Gospel. The Gospel is no longer the offer of peace and reconciliation to all men, but only to those in whom God is well-pleased. See Rom. 5: 8-10. But the original must be faithfully rendered. In some codices we have *endokias* instead of *eudokia*, and this has led to the change. The three most ancient, the Sinaïtic, the Vatican, and the Alexandrian favour the revision, *i. e.* they have *eudokias*. In the Sinaitic and the Vatican the original text has been corrected and *eudokia* put for *eudokias*, and the Revisionists have followed the original text. As we have formerly stated, we think it a mistake to suppose the agreement of these codices in a particular reading, is *always* proof that it is correct. The oldest of these MSS. is some four centuries later than the history they record. The Latin version has it, *pax hominibus bonae voluntatis*, peace to men of good will. But surely we do not need angels from heaven to tell us that God is pacific toward men of good will. Where are these men of good will, to whom we are to proclaim the Gospel of peace? Christ was the friend of sinners. How much good will had the Samaritan woman? We believe the earlier MSS., those of the 1st and 2nd centuries, are often better represented in the Elzevir editions, from which our authorized version is rendered, than in the three codices above mentioned.

—"Pilgrim," writing from one of the Western states of America, calls attention to a statement made by an Indian correspondent of an American paper, regarding Government schools in this country. "Pilgrim" was formerly in India, and the impression he carried away regarding these schools was more favourable than that expressed by the said correspondent. In the public schools of America, through the opposition of the Romanists, Scriptural instruction is not now included, speaking generally. But America is a nominally Christian country; the Bible is in almost every house; Christian parents teach their children the Bible at home; so that the omission of it is not so serious as in this country. Government schools in India are, in some parts of the country, hot-beds of heathenism inasmuch as the course of instruction contains nothing reflecting on the systems of religion prevalent in this country, the books contain extracts from Hindu books, and many of the teachers are Brahmins. But in the principal cities, the high-schools and colleges favour the growth of rationalism, skepticism, Aryanism, theism, eclecticism, and even atheism. The second statement of the Indian correspondent is on the whole correct: "Teachers, text-books and surrounding are idolatrous, while the Bible and even the name of Jesus is carefully excluded." It is not very long since we were noticing a book by Dr. Murdoch in which he called attention to the idolatrous and polytheistic teachings of some of the literary excerpts found in Government reading-books. With regard to the next statement, that "high-caste rules shut out the low castes from school privileges," it may not be true that they are shut out *by rule*, but they are virtually excluded, insomuch that liberal-minded Natives have thought it good to establish schools for low-caste children in many places. The Government express a desire to do away with any such disability, and to a certain extent, in large cities, there may be liberty for low-caste students to attend, provided they are able to pay the fees. Government at the present time express a wish to do more for Primary Schools than they have hitherto done. With regard to the last statement that "the Government schools, in methods and management are brutal and cruel in the extreme," it does not accord with our impressions. The writer may have had opportunities of observation that we have not had; in some places unjustifiably harsh measures may have been adopted; the Rev. Mr. Long drew the attention of the public some years ago to barbarous punishments practised in the village-schools of Bengal; but we incline to think that the assertion quoted is, in the sweeping form in which it is made, not correct. If the Government vernacular schools still cling to the "heroic" treatment of other days, it would seem very desirable that a voice should be raised in this country.

—We have in a primeval record (Judges chs. 19, 20,) a deed of fearful atrocity, an equally appalling way of bringing home to all the tribes of Israel, the sense of this fearful deed, the uprising of the people as one man, and an awful retribution visited upon the culpable community. In our Miscellany will be found Mrs. Josephine Butler's account of a shocking deed that ought to arouse the Christian world as one man to insist that the C. D. Acts should be everywhere done away with.

—We have been very much grieved to hear of the death of Soomutibai, wife of Mr. Imam Buksh and daughter of the Rev. Ramkrishna V. Modak of Ahmednaggar. She had been only six months married. She died of cholera. She was for some years in the Zenana Training School in Bombay, and was highly esteemed by all that knew her. We feel very much for the afflicted father and husband and other relatives. The announcement of her death (July 6) appeared in the *Dnyanodaya* of last week, but escaped our notice.

—The Protestant Episcopal Church of the United States proposes to erect a magnificent Cathedral in New York to cost between one and two millions sterling. We believe these expensive Cathedrals to be an anachronism in our day, much more favourable to the pride of man than to the exaltation of God. The Methodist Episcopal Church of the United States is now building new churches at the rate of *two a day*. These are of course for the most part simple edifices, not costly, designed for the accommodation of those who come together to worship God and hear his word. This is a more worthy work, in the sight of God, than the construction of one, two or three magnificent buildings in which men in plain clothes would shrink to enter.

—Mr Stevenson Blackwood, so well known as a Christian worker, Permanent Secretary to the Post Office, London, has been knighted by Her Majesty.

—The *Rock* says: "In a large measure the mantles of those great and good men, Lord Shaftesbury and Mr. Samuel Morley, have fallen upon Mr. Geo. Williams. With-

out a doubt he is the foremost of living Christian philanthropists in the metropolis."

—MEN of exceptional energy are sometimes tempted to deal with obstacles in a summary and reckless way, and to lose sight of the rights that may inhere in those obstacles. At Leopoldville, Mr. Stanley, eager to get forward, after getting possession of all the other boats, demanded the Str. *Henry Reid*, belonging to the American Baptist Missionary Society. Mr. Billington, in whose charge it was, declined to yield it, as it had just returned from an 8 months' trip and needed repairs. Mr. Stanley then took violent possession of it. The matter was finally adjusted after a fashion by the Governor's requisitioning the steamer on behalf of the Government, and then making it over to Mr. Stanley. But the worst is that Mr. Stanley sends to England a letter, published in the *Times*, importing unworthy motives to Mr. Billington and Dr. Sims.

—THE numerous friends of the Rev. Mr. Bell will sympathize much with him in the sad bereavement he has sustained. Mrs. Bell died last Tuesday after an illness which only assumed a serious character three days before her death. She was aged 25, and left one child. Mr. Bell had been married but a short time. May the God of all grace and consolation sustain our brother under this great affliction,

—A LETTER in the *Indian Spectator*, signed P. B. Dantra, lets us into some of the mysteries of the Abkari policy of Government.

In order to increase the revenue they encourage the consumption of liquor and discourage that of toddy, because they are fully aware that the poor public will not take to liquor if they can get pure toddy at a cheap rate.

The farming system enabled the contractors to keep back the toddy and offer liquor. People complained they could not get toddy. Government then allowed the sale of toddy in a few places. But in order to depress this latter traffic they resorted to a measure which is strangely opposed to the principles of free trade which Englishmen have so gloried in; they fixed a price at which the toddy should be sold, and this was so low as to be unremunerative. Dr. Dantra figures this out for Bombay and Salsette most convincingly, at least it appears so to us. Here is the calculation for Salsette :—

According to the statement of H E. the Governor, the tree tax is Rs. 16, rent Rs. 4 and the selling price is 8 pies or say 4 annas per gallon; the average yield, according to the Government Resolution is 80 gallons, 80 by 4as.=Rs. 20. These Rs. 20 are the income of a Bhundari and the same amount he has to pay only in tax and rent, and then what can he live upon? There is no fixed price in Bombay city now, but by the ill advice of the Abkari Department the Government is going to fix the selling price in Bombay, 9 pies or 4½ annas per gallon, and in Tanna and Colaba district per bottle 6 pies, or 3 annas per gallon. The income to a dealer in Mahim: 80 by 4½ annas; Rs. 22½ per tree or Rs. 3½ per tree net profit after deducting Rs 19, as alluded to above, and in Girgaum 50 by 4½ annas Rs. 14 or Rs. 5 per tree loss.

A *bhandari* can tap about 15 trees. At the rate of Rs. 3½ each, he would have for his yearly income Rs. 52½, or about Rs. 4 a month. And all this, not that the people can have cheap toddy, but that they may be induced to drink the villainous stuff made from *Mhowra*. The ways of "the heathen Chinee" are said to be deep, but those of the Abkari seem deeper.

—THE *Subodh-Patrika* confesses to a measure of disappointment in the results of high education in India, and seems to think there has been a falling off of late. It is certainly rather dispiriting to see, among our recent graduates, a diminished zeal for practical reform, a greater acquiescence in the things handed down from their fathers, an augmenting jealousy of change. What a remarkable contrast does Japan present, just now, with Young India, if indeed there be a Young India.

—MR. THOMAS, Paper Currency Office, Bombay, clerk on Rs. 55 a month, has been sentenced to six years' imprisonment for defalcations. Through him holders of half-notes, the other halves being lost, could receive, after much investigation and delay, the value of the notes. But as it often happened that the owners were not there to receive the money just when the circumlocutory process allowed it to be paid, Thomas became the payee, holding the money till the parties came for it. Large amounts in this way remained with him, after the Office had wiped its hands of them. Here was extraordinary temptation, and it does not seem to us that the whole blame by any means attaches to him. We pray, Lead us not into temptation, and we should be very careful how we lead others into it. We understand that the ascertained defalcations amount to Rs. 37,000.

—MOST of us have the impression that it is Christianity that has elevated woman. But let us hear what the Editor of the *Liberal and New Dispensation* has to say :—

The position of women in the New Dispensation is rather unique. The Christian, Mahomedan, Buddhist, and Hindu scriptures assign to them what may be called a subordinate position, but it is only the Sacred Laws of the Aryans of the New Dispensation which enact that women, in their relation with the sterner sex, are "as equals and co-workers in God's household."

—A FEW months ago we had occasion to speak of a public meeting in Kurrachee, convened by most influential gentlemen of the Native community, to take farewell of the Rev. Mr. Bambridge, C. M. S., proceeding to England on furlough, and to testify the high regard in which they held him. A meeting more remarkable even than this, has just taken place in Calcutta, convened by non-Christian friends of the late Rev. P. S. Smith of the Oxford Mission, to express their sense of the loss sustained by the community. A notice will be found in our Epitome of Thursday. Mr. Smith had only been four years in the country.

—*Christ's divinity and the cross.* How can we reconcile the divinity of Christ with his sufferings on the cross? God was in Christ. God was manifest in the flesh. Jesus had a genuine human nature, consisting of body and soul or of whatever belongs to genuine incorrupt humanity. The divinity was manifest through the humanity. The divinity was specially manifest as occasion demanded. The omnipotence of Christ was not always manifest, but only when there was a call for divine works. Christ came into the world to suffer for mankind, and the perfection of this suffering demanded that at a certain time he should be without the sensible presence of the divinity. He was made a curse for us; he passed into a state of spiritual darkness; he cried out in anguish, My God, my God, why hast thou forsaken me? The expression, *My* God, showed his fidelity, and the question Why hast thou forsaken me? showed the extremity of the trial. This hour of the power of darkness passes away, and the victory is seen with the crucified One. God created the world in six days and rested on the seventh, showing that God may act and then abstain from acting in a particular way. Or, to look at the matter from another point of view, God is love; but the highest manifestation of love is in self-sacrifice for the good of creatures. This highest expression took place on the cross through the limitations of Christ's humanity and his susceptibility to trial.

—REV. T. E. F. MORTON, Mhow, writes :

"We are constantly solemnly reminded here of the uncertainty of life by the military funeral dirge which plays many of our noble British soldiers to their final resting-place. Enteric or typhoid fever has, for the past few months, been in our midst, and has not, we regret to say, as yet accomplished its entire fell work. We have at present one very bad case in hospital. Strange to say only young men have been attacked, especially those who have recently arrived in the country."

Mr. Morton refers to some barriers interposed in the way of his visiting the hospital.

—IN our Correspondence columns will be found an Appeal from the Rev. C. P. Hard, for a Church-building at Ajmere.

NOTICES OF BOOKS AND REPORTS.

Christi Bundhoojunas Vinunti. By Swami Ramatya Venkaya Ayawaroo. The title of this means, "A humble address to Christian brethren." It is not the work of a Christian, but of one who wishes to persuade the Native Christians that the Bible is replete with immoralities and contradictions and therefore unworthy of their confidence. He does not appear to have anything better to offer them in its place. His objections are just those that have been advanced by European infidels, and simply spring out of a superficial and biassed examination of the Scriptures. Not one of these objections but has been refuted. Christ says, in his exposition of the commandment, Thou shalt not kill, that whosoever shall say to his brother, "thou fool!" shall be in danger of hell-fire. But Christ himself says to the scribes and Pharisees, Ye fools and blind. This is a specimen of the contradictions alleged to be found in the Bible. It is a very good specimen of the critic's want of consideration. Our Lord does not teach that fools are not to be called fools; but he teaches that we are to be slow to judge one another, and not to use vilifying words expressive of enmity in our hearts. The command not to kill, is made applicable to the feeling which prompts men to murder, though it may only express itself in a contemptuous word. Christ's mission on earth required him to strip the veil from the hypocrisy of the Pharisees and show them in their true light that men might not be misled by them.

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"*The Principles and Teaching of the Arya Samaj.*" Lecture VI. The Vedic Doctrine of Sacrifice. By Dr. Martyn Clark, C. M. S, Umritsar. Lahore: Albert Press, 1887. 32 pp. Dyanand Saraswati and his followers while professing to take the Vedas as their guide and rule of faith, ignore the doctrine of Sacrifice. The object of this Lecture is to show the prominence that this doctrine has in the Vedas. The Aryas have the extraordinary boldness—reminding us somewhat of the Tubingen school—to deny that sacrifices are ordained or even permitted in the Vedas, insisting that the allusions to it are metaphorical and allegorical. Among strict Hindoos now-a-days it is thought that there is no righteousness like that which accrues from not taking life, and as this idea seems to contravene the doctrine of Sacrifice, there is an unwillingness to see this. Yet it is on almost every page of the Rig-Veda. After extracting a hymn of the Rig-Veda, the Lecturer says:—

The sacrifice of the horse only took place, now and then, on special occasions; cows, bullocks and cattle generally, were the animals which were commonly sacrificed, and that on a very large scale. In one place—(Rig-Veda. Ashtaka 4th, Adhya i, Sukta 15), it is said that 300 buffaloes had been sacrificed; and in another passage, (Rig-Veda, Part ii., p. 410) the worshipper prays that one hundred buffaloes may be so offered.

The Vedas display no reticence about the matter. Nothing can be more certain than this, that whatever may be the feelings of Hindus now-a-days, the ancient Aryans, not only sacrificed cows, but that they also ate the flesh habitually, in fact, in one place, the flesh of the cow is said to be the best of food (Rig-Veda Mandala vi., Sukta 16.) The Veda also expressly orders that cows should be sacrificed, in numbers of places. The following may serve as an instance of such passages, and will show clearly the positive and unequivocal nature of the command.

Yajur-Veda. Adhya xxiv., Mantar 27.—"Let cows be sacrificed to Viraspati."

Aryas assert that the sacrifices in question were typical, not real. The animal was not killed, but that after the form of sacrificing had been performed, it was allowed to go free.

It is evident to any one who devotes the slightest attention to the subject, that this statement is a pure fabrication, and is another of the instances of that reckless disregard for truth and fact, which abounds in the teaching of the followers of Dyanand.

Nothing is more conclusive than the evidence on this point, that the animal sacrificed was really killed, and subsequently eaten. It was first bound to the sacrifical post (yupa) after the recital of appropriate mantars, and the performance of certain special rites; some kusa grass was then spread, and the animal was laid on it with its head to the east or west, and its feet to the north. It was killed in one of two ways, either with a knife or by means of a spike of the hard Gambhari wood (*Gmelina arborea*), of the length of the Yajamana's face. This spike, called sphya, was driven into the heart of the animal. Immediately after the death of the animal, the sacrificer made an oblique incision into the abdomen, and extracted a certain important organ.

We need not prolong these extracts. Nothing can be more conclusive than the evidence advanced in this Lecture of the high importance attached to animal sacrifices in Vedic times. For great works of expiation human sacrifices were considered necessary. This idea still prevails in India, and whenever some great engineering or other work is accomplished in this country, the report goes abroad among the people that the Government is kidnapping men or boys to immolate them and thus secure a blessing. We have known many such panics since we came to India. Many of the quotations made in this Lecture are from the original Sanscrit.

Report of the Bombay English Bible-Women's Association. This is under the direction of a Committee of ladies with the Rev. R. A. Squires and Rev. T. Greig as honorary members, Mrs. McLeod Campbell as Superintendent and Honorary Secretary. Mrs. Brock and Mrs. Drury are the Bible-women, visiting the Hospitals, Pensioners' Homes, and various chawls and houses where Europeans and Eurasians are found, reading the Scriptures to those who are willing to hear, and in various ways seeking to commend the Gospel which they profess to those whom they thus reach. The Flower Mission is carried on in connection with these visits. The visits are highly appreciated by many. The Committee earnestly appeal for help to prosecute this important work. Expenses last year, Rs. 1,581. Treasurer, J. Rich, Esq.

Synopsis of English History. By Rev. J. Wilkie, M A.—Indore, C. I. Canadian Mission Press. 1887. 92 pp. This is based on E. Thompson's History of England, and is designed to assist students in understanding the text-book and to point out important connections and facts. This extract from the Preface will give an idea of the scope of this work:—

Students find it difficult to understand which are the leading and which the subordinate facts in the chapter; and so too often attempt parrot-fashion to memorise the whole without any idea of the relative value of the different facts—prominence being often given to some very subordinate fact, simply because much space is given to it in the text-book. The *map-like form* has therefore been adopted, in which the leading events, their connections, and subordinate details have been so arranged that the eye can readily and rapidly catch and understand the whole.

This synopsis has been carefully and judiciously made and is well-fitted to accomplish the end the composer had in view. It has been tested in the Canadian Mission High School, with satisfactory results.

The Indian Evangelical Review. July. Contents: Jottings from America; Rev. Dr. J. S Phillips. Fellowship of Christians in Apostolic Times; Editor. Guru Nanak and his successors; Ram Chunder Bose, M. A.—The Fate of the Heathen; Rev. S. W. Howland. Duty of Christians to Heathens; Rev. Thos. Evans. The Joint Hindu Family; K. S. M. Notices, &c. There is much that is important and suggestive in the Editor's article on Primitive Fellowship. We suppose the reason why Christians come short of the Spirit of Pentecost in these days, is that they are not willing to be led as early Christians were. Mr. Ram Chunder Bose's scholarly article on Guru Nanak is valuable. He reaches the conclusion that Nanak is after all a mythical and not an historical character, save in respect to a few bare facts. The Review has an extended notice of Father Chiniqay's 50 years in the Church of Rome, and much else that is interesting. In the article on the Joint Hindu Family, it is stated that the word *Hindu* does not occur in the whole range of Hindu Shastras. It is not a Sanscrit word. It is a foreign word. The largest distinction known to the Shastras is that between Aryas and Mlechhas. All beyond the pale of the Hindu religion were Mlechhas.

We have been favoured with copies of the following: Scientific Phases of Temperance. Sermon on the death of Rev. P. Rajahgopal. Help to Heart-Purity, *Tamil*, July and August. The Tamil Church in Madras. Phillips and Co.'s General List.

INTERNATIONAL BIBLE STUDY.

July 17.——„——*Matt.* 3: 1-12.

See last Guardian.

July 24.—„—*Matt.* 3: 13-17; John 1: 32-37.

Commit Matt. 3: 13-17.

GOLDEN TEXT.—This is my beloved Son in whom I am well pleased.—*Matt.* 3: 17.

JESUS came from Galilee to Jordan, to be baptized by John. John was acquainted with Jesus, connected as the two families were, though living in different parts of the country. Nor was John unaware of the superior dignity of Jesus. His mother had doubtless spoken to him of the angelic intimations given before his birth. There was probably in his mind an expectation that Jesus would be known as the Messiah; but he was not sure of it, and could not assert it until the thing had been placed beyond all doubt. Still, when Jesus comes asking for baptism, he shrinks back, saying, I have need to be baptized of thee, and comest thou to me? Looking upon baptism as significant of purification, John, though a holy man, had need of Christ. But looking at John as ordained of God to introduce the New Dispensation, and on the principle indicated in Hebrews 4: 15 to 5: 8, Jesus said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." To be the Saviour of the people he needed to be thoroughly identified with the people. He was made under the law and it behoved him to keep the law, to do all that the Jew was required to do; he was the Son of God, the first-born of many brethren, and it was needed that he should be in all things an example unto them. He was holy, harmless and separate from sinners, yet he was made in the *likeness* of sinful flesh, and his sinlessness could not be absolutely asseverated until it had been wrought out to the end and demonstrated by a completed life. Even after "being found in fashion as a man, he humbled himself," (Phil. 2: 8) and "learned obedience by the things which he suffered," (Heb. 5: 8.)

So John suffered it to be as Jesus thought fit, fulfilling all righteousness, all that righteousness demanded. (Dan. 9: 25.)

"And Jesus, when he was baptized, went up straightway from the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

Scarcely had Jesus gone up from the water to the bank, than a remarkable scene was witnessed by John, Jesus and whatever witnesses were there, many or few. Jesus, as

we learn from Luke (3 : 21,) was praying (standing praying, no doubt, as this was the usual attitude,) when the attention of the spectators was drawn to the sky above by an unusual brightness; the sky seemed to open and the Holy Spirit descended in the form of a dove and rested on the head of Jesus; and simultaneously there was a voice from heaven saying, This is my beloved Son in whom I am well pleased. This was of the nature of testimony, and was expressed in forms that could be apprehended by the spectators. We are not required to believe that heaven is in the sky; but there was no better way of bringing the testimony of heaven before the congregation of John the Baptist than by that appearance above them, and by the voice that issued therefrom. So Saul of Tarsus was made to recognize the fact that Jesus had ascended into the heavens. The descent of the Spirit in the form of a visible dove, was a testimony to the fact that Jesus was empowered and commissioned of heaven to enter upon his Messianic ministry. The divine acknowledgment of Jesus as the Son of God would remind the hearers of the 2nd Psalm and Dan. 4: 25. They would also think of Isaiah 42 : 1.

The question comes home to us, Are we well pleased with Him in whom the soul of God delighted? Do we understand that we show our feelings towards God, by the way in which we stand affected towards the Son of God? This testimony from heaven was not merely for those spectators; it is for us.

We are not to suppose that Jesus had not all along been under the guidance of the Spirit. But the time had now come for the revelation of the divine Spirit in him in mighty works and marvellous words of wisdom. The lineaments of the image of God, left for a season in obscurity and dimness, are now displayed in the blaze of noontide.

We after this hear John the Baptist testifying to what he had witnessed, (John 1 : 32.) He mentions that God had previously given him a sign whereby he knew assuredly that Jesus was the one who would baptize with the Holy Spirit. In John's mind this probably corresponded with Joel's prophecy 2 : 28-32. Emphasis is put upon the words "it abode upon him," 32 and 33. It was the permanency of the Spirit in him, without measure, that showed his Messiahship.

Varying his testimony, John says, Behold the Lamb of God! He thus directed the attention of his disciples away from himself, as one whose special functions were fulfilled, to Jesus of Nazareth.

The Bombay Guardian.

SATURDAY, JULY 16, 1887.

FUTURE RETRIBUTION.

The *Non-conformist and Independent* is the well-known and able organ of the Congregational body in England, and its views are important as indicating those which are prevalent or tending to prevalency among them. This paper is very outspoken against the eternity of punishment. Reviewing a work of Prebendary Row on future Retribution, it says:—

The conclusions to which, after wide and patient induction, an able and truth-loving man has come—conclusions differing somewhat from either the Annihilation or Restoration theory—totally and emphatically reject, both on Scriptural and moral grounds, the *eternity* of punishment. The upholders of that doctrine are taken on their own ground and smitten hip and thigh. Mr. Row shows, by a detailed examination of every passage supposed to uphold the eternity of punishment, that it is not the doctrine they teach.

"The Infinitely Good must, in the very nature of things, do the best that is possible for all of his creatures." We do not doubt it. But the inference from this that everlasting punishment is excluded, is not to us so certain. They who insist on this inference are led to denounce those who do not as impeaching the goodness of God, in fact, as heretical on a most important point. Thus a violent antagonism is fostered by this view. Now we ourselves cling to the infinite goodness of God as we do to life, and if it demands the cessation of the punishment of the wicked, far be it from us to say, Nay. But we must learn this of God. On the supposition that it is an awful heresy to believe in everlasting punishment, it seems strange that our Lord and his apostles, anxious as they must have been to save men from entertaining such a belief, should not have used language that would naturally be understood as forbidding it. Our Lord spoke for all time; every word was weighed in the balance of eternity; heaven and earth may pass sooner than his word; yet He himself has described for us the day of judgment and pronounced for our information the words to be then addressed to the saved and the unsaved, and the concluding sentence of the narrative is (Matt. 25: 46) "These shall go away into everlasting punishment; but the righteous into life eternal," (everlasting, the same word in the Greek.) Of course the changes on the word *aionios* are rung in our hearing, but in any case there is in the passage cited, correspondence in the duration of the bliss and of the woe. More emphatic sentences than even this fell from our Lord's lips and are on the inspired page, and it seems strange that while for us to use such language would show an awful misconception of God, for Christ to use it shows the perfection of truth.

For a century and more the Universalists have been a large body of Christians, and the one point upon which they claimed to be enlightened above all other Christians is this of future punishment. In America this body has been quite numerous. Yet they who know much about them, know that, as a body, they have shown very little spiritual life, have had little to do with revivals or solicitude for the spiritual good of men, have shown no interest in missions. They have been zealous proselytizers to their opinion of the non-eternity of punishment, but have not been conspicuous for urging sinners to flee from the wrath to come, or believers to work out their salvation with fear and trembling. We are thus led to anticipate that the rejection of the doctrine of everlasting punishment, will not probably lead to the elevation or perfection of the churches.

The great difficulty in the way of man's judgment in this matter, is that he has no just perception of sin as committed against a Being of infinite excellence. Men grow up in a habit of self-justification, and when they are brought to embrace the Gospel it is generally the case that their alarm at God's displeasure is slight and quickly overborne by the abundant grace of the Cross. They who have been brought under deep convictions of sin, realize that it would be perfectly just to consign them to everlasting misery, and when God's pardoning mercy is revealed it has an incomparably greater effect upon them than upon others. What makes the love of God so immense in its effects, is that it is the love of an infinitely holy, just and sovereign Being. The elimination of the wrath of God against sin, takes a most important element out of the Gospel, and it is this we think that causes the great body of Christians of our day to be so far below the apostolic standard.

We may have something more to say on this subject next week.

BEHOLD THE MAN. VIII.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALITIES.

Jesus was subjected to another proof. Would he use these exceptional powers for purposes of display, to fill men with astonishment and envy, that their attention might be concentrated on him as a man? If he had been a man like other men, he would have sought to display these extraordinary powers in some scene and in some way specially fitted to produce a profound impression upon the entire nation. What more natural than that he should choose Jerusalem, the capital and religious centre of the Jewish people, the place of Government, civil and religious, as the place for the first revelation of his powers? And what better moment could he have than that afforded at the feast of Pentecost when an immense concourse of Jews from all parts and all lands would be gathered in the precincts of the temple? And in order to produce a simultaneous impression upon them all, suppose that he should ascend the loftiest pinnacle of the temple, on the verge of the valley,—after advertising the people of his intention,—and then, when all eyes were fixed upon him, cast himself down, down, down, and instead of being dashed to pieces, be upheld by the angels of God according to the express promise of Psalm 91? Would not this serve to notify the Jewish people and their ecclesiastical rulers that he was heaven-commissioned, the very Messiah they had so long expected? This seems an admirable plan; but the Lord Jesus penetrated it with a glance of heavenly wisdom, and saw that it was not of God but of the adversary. The kingdom of God cometh not with observation. Recognizing the tempter, Jesus said to him, "It is written, Thou shalt not tempt the Lord thy God." I may not tempt the Lord my God by going where he guides not and then expect deliverance through his interposition. The promises go with the believer who refuses to turn from the instruction of the precepts.

The promise previously cited by Jesus declared that man's life is in—not this or that word—but in every word that proceedeth out of the mouth of God. To know that we have the right understanding of a passage, we must see that that understanding has the confirmation of the rest of God's word.

As we follow Christ through his ministry, we shall see how faithful he was to the plan of God, though that plan took him in directions that man would never have dreamed of. He seemed to be throwing away the most splendid opportunities, giving himself to men who had no power to appreciate him, and losing himself irrecoverably. His brethren according to the flesh found fault with him for not displaying his miraculous power at the capital. (John 7: 3, 4.) But Jesus was the beloved Son of God and was content that his heavenly Father should choose his every step.

Does any one want proof of the genuineness of Christ's Mission? Proof that he was not as so many others who have come claiming to have been commissioned of heaven to lead men in the paths of righteousness? Let such a one compare Christ with these various claimants, and see how marvellously the characteristic here brought out differentiates Christ from them all. All came seeking their own, seeking a high position for themselves, largely addressing the senses of men, pushing themselves ever forward, loud in their claims and assertions and challenges, fighting their own battles, carving their own way. Whereas Jesus was willing to accept what seemed defeat, and confided inflexibly in a Providence that seemed in no haste to vindicate him, enduring to the end. His whole ministry is thus described by himself: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. A great principle is embosomed in the word, He that believeth shall not make haste.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

The Papal Supremacy.

To the Editor of the "Bombay Guardian."

Dear Sir,—I intended writing to you on the subject of Roman unity and consistency, but it seems advisable for the sake of "Nemo" and others like him to throw a little more light on the question of the Romish supremacy "Nemo" does not attempt the refutation of a single one of the statements of my previous letter, so that it is only necessary for me to point out the misrepresentations of which, let us hope, he is unwittingly guilty. He several times makes me say the very reverse of what I stated. What I did say, and what is true, about the Chalcedon Council and the 6th Canon of the Council of Nice, is that they had it read "in the original" Greek to the Pope's legates, and the Romish addition and forgery, that "the Roman Church had always the Primacy," was at once exposed, as nothing whatever of that is to be found in the original canon. All "Nemo" is able to urge in reply is that "it cannot reasonably be supposed" that there could be forgery in this case. This "reasonable-supposition" argument merits no reply and will only excite a smile among those who know anything of Rome's innumerable forgeries. "Nemo" again misrepresents facts by saying that the Council of Chalcedon gave the title of "Head of the Universal Church" to Leo of Rome. This is a pure fabrication; that Council did nothing of the sort. They called him "ho hagiotatos kai makariotatos archiepiscopos," the most holy and most blessed Archbishop of the Roman See, Leo; but Leo when sending the acts of the Chalcedon Council to the French bishops forged the title "Head of the Universal Church" for himself—a most seemly proceeding for an Infallible Pope! But lest it should be thought that it is Protestant badness which brings this charge of forgery against Rome, let "Nemo" listen to the following Richierius, a learned Popish writer, in his history of General Councils says, "Indeed I am forced to say with the deepest grief that there are no books in which so many fictitious and forged writings may be read as in the volumes of the Councils," (Book I, cap. 2, sec. 6). Again Popish priests are sworn to adhere to the "Sacred Canons," which are taken to a considerable extent from the Decretal Epistles of the early Popes. These Decretals professed to be written by nearly 40 popes from the time of Clement to Siricius at the close of the 4th century. In reality they are a forgery of the 8th or 9th century, and Dens, the famous R. C. theologian, confesses in his works that "Baronius, Bellarmine, Petavius, Schelstratius and all learned men admit that they are forgeries." It is well known that the Popes for centuries based their claims of absolute authority and supremacy on these "admitted" forgeries—a fitting foundation for such a rotten superstructure.

The fact that "Nemo" has never before heard that the Council of Chalcedon "invested the bishop of Constantinople with the same rank as the Bishop of Rome," proves most satisfactorily only one thing, *viz.*, "Nemo's" utter ignorance of Church History—for the merest tyro knows that the Chalcedon fathers by their 28th Canon did so. The statement besides is not mine, it is a quotation from one of the "most highly accomplished Protestant" historians that ever wrote on the subject, and that should weigh with "Nemo."

I have to thank "Nemo" for saying that my quotation from the 6th Canon of the Council of Nice is "as true as the Gospel," but he says it "deals with patriarchal rights only and not with those of the primacy." If this be true then why did Leo's legates at Chalcedon appeal to this Canon in proof of Rome's primacy, and why did "Nemo" in a previous letter flourish it in the face of your readers as proof of the Pope's supremacy? There is not a syllable in the original Canon about Roman primacy, the only place that comes in is in the portion of the Canon, only in Latin, forged by the Pope and his abettors.

But here again "Nemo" shows that he does not know what he is writing about. "In later times the only point of dispute" among even R. C. historians, about the 6th Canon of the Council of Nice, is "whether it referred to 'patriarchal' or 'metropolitan' rights." Some as Sirmond, Schelstrate and Natalis Alexander affirm the former, others as J. Launoy and Basnage the latter, but of a "primacy" such as "Nemo" ignorantly speaks of, there is no mention whatever. I am quoting, I should add, from a "highly accomplished Protestant" historian. If ever there was a case in which a "little learning is a dangerous thing" it is that of "Nemo."

The 6th Canon of the Council of Nice, the 3rd Canon of the 1st Council of Constantinople, the 28th of Chalcedon and the 36th of the Trullan Council may be read to this day by any one who cares for doing so, and they completely dispose of the Roman Bishop's claim to absolute supremacy over the church during the first seven centuries.

Very foolishly therefore does "Nemo" assert that the "Fathers of the primitive church had no doubt whatever that the Roman Pontiff was by God's appointment the supreme pastor of the flock of Christ and the visible source of jurisdiction." The statement is a tissue of falsehoods as we shall prove. In passing I might say that even if all the fathers without exception had so acknowledged the Pope's claims it would not weigh with Protestants so long as they find no trace of the dogma anywhere in Holy Scripture. But the question now is, Did the fathers do so? So far is this from being the case, that not a vestige of such supremacy can be discovered in the writings of Clemens, Hermas, Barnabas, Ignatius, Polycarp, Justin, Athenagoras, Theophilus or Tertullian. Says the R. C. historian Du Pin, "De Petri primatu, nihil apud Justinum, Irenæum, Clementum Alexandrinum, et alios antiquissimos," and the first undoubted authority he can find to rest Rome's claims on, is Optatus who wrote about A.D. 370. Origen is said to have testified to Rome's claims, but the original is lost, and the "Latin translation abounds in interpolations." Du Pin also mentions Cyprian and Eusebius, but himself rejects their testimony for "interpolation or inadequacy." Cyprian of the North African church magnified the Episcopal office and the position of the Roman bishop more than most men and in a most unscriptural way it may be added in passing, but in the controversy with Stephen of Rome about the rebaptism of heretics, Cyprian in conjunction with a Council of more than 70 bishops assembled at Carthage in 256, thus addressed the Roman bishop—"Every individual bishop had free arbitriment in the administration of the affairs of his church and would have to give account of his conduct to the Lord only." And again at the end of the same year in another Council of 87 bishops they unanimously agreed that "Jesus Christ Himself was the sole and only (unus et solus) one who has power both of placing us over His Church and of judging of our acts." The bishops of the North African Church repudiated in a body any supremacy of the Bishop of Rome, and to state that these fathers had no doubt that God had subjected all Christians to the authority of him of Rome is simply historic fraud or falsehood. In the beginning of the 5th century the North African bishops still repudiated the authority of Rome. At an African Council assembled at Milevium in Numidia (416) all appeals to foreign bishops were interdicted—"Ad transmarina autem qui putaverit appellandum, a nullo intra Africam in communionem suscipiator" (Canon 22). In 426 another African Council gave a similar order—"quæcumque negotia in suis locis, ubi orta sunt, finienda, nec unicuiqui provinciæ gratiam sancti Spiritus defuturam"—said they. Take another case, the bishops of N. Africa in 417 repudiated as false the opinion of the Roman bishop Zosimus that Pelagius was orthodox. Instead of the bishops yielding to his Infallibility, the opposite occurred, and Zosimus changing his views condemned Pelagius. Thus did this Infallible Pope give two directly opposite *ex cathedra* utterances.

We can also discover where the supreme authority in Church matters rested by finding out to whom appeals lay.

By the 5th Canon of the Council of Nice (325) the Provincial Synods were regarded as the highest Court of Appeal. Then by the 6th Canon of the 1st Council of Constantinople (381) Diocesan Synods took the place in matters of appeal previously occupied by Provincial Synods. A further change was made by the Council of Chalcedon (451). The title of Patriarch, which in the 4th century was usually given to every Bishop, was by the Chalcedon Council limited to the five bishops of Rome, Constantinople, Alexandria, Antioch and Jerusalem, and these Patriarchs "along with their Diocesan Synods" constituted the highest Court of appeal in their respective districts, but no one of these had any jurisdiction or authority over another. This arrangement was at a later period adopted by the Justinian Code of laws. The inference is clear that in those days the Pope had no such supremacy as modern ultramontanists claim for him.

Veta.

(To be continued.)

DEAR SIR,—By this mail I send you a copy of the *Christian Standard*, published at Cincinnati, Ohio, U. S. A., on the third page of which is a letter from India, in a note to which is a statement that "as a rule Government schools are hot-beds of heathenism. Teachers, text-books, and surroundings are idolatrous, while the Bible, and even the name of Jesus, is carefully excluded. High-caste rules also shut out the low castes from school-privileges. Besides the Government schools, in methods and management are brutal in the extreme."

When in India many years ago, I was somewhat acquainted with Government schools, and, it is to be presumed that they are better now than they were then. That the Bible and Christianity are not taught is not disputed for the same reason that they are not taught in public schools in the United States; but are the text-books idolatrous? Do high-caste rules shut out the low-castes from school-privileges? Unless my memory is at fault, a contest on this point was started at the Agra College many years ago; and, because the Government officials of the College refused to exclude low-caste boys, many of the high-caste pupils left; but, finding the authorities firm, some returned, while others went to a new College for high-caste pupils maintained by Hindoos. Again; are the Government schools, "in methods and management, brutal in the extreme?" If so, there must have been a great change for the worse of late years. Would high-caste boys or their parents submit to extreme brutality from their teachers.

I ask attention to this subject because so much that is utterly false and slanderous in regard to English rule in India appears in our American papers, though less so in the religious than in the secular journals, and even unintentional inaccuracies ought to be corrected. That the English system of education in India is faultless no one will claim. That Mission-schools, efficient and well-conducted, are more useful to those they influence all who are Christians will allow; but that the Government schools can truly be characterized, "as a rule as hot-beds of heathenism," &c., &c., I must doubt till further evidence is adduced.

The *Christian Standard* has a very large circulation among our intelligent Christian people, and it would, I think, publish any remarks you may make on this subject.

Yours faithfully,

PILGRIM.

M. E. CHURCH SITE AT AJMERE.

SIR,—Dhurrumtollah (Calcutta) and Grant Road (Bombay) M. E. congregations paid large sums for church sites. Their wisdom in securing the best possible location has already been justified by results.

The Ajmere M. E. congregation has been facing the problem of a church site during the five years of its history. Finally, the best which Ajmere can present, was secured last evening, but at the distressing price of five thousand rupees. It is on the highway; 130 feet frontage by 113½ depth, facing the Railway population, with the Native thousands immediately at the rear. This site will be a joy forever, to have Mission-buildings with two stories. It was kindly pointed out to us by the President of the Municipal Committee, the veteran head of the U. P. Mission in this rising city of 80,000, capital of Rajputana. With the advance of Railway lines real estate now commands great prices.

We ask our friends to help us this once and at once; the last large enterprise for the old Central District.

C. P. HARD.

July 2, 1887.

N. B.—In the 5th Anniversary services of the Ajmere M. E. Church, 3rd instant, Dr. Husband, of the U. P. Mission, preached an impressive and touching sermon in the morning: a platform meeting was held in the evening. The people offered Rs. 1,140 toward the Building enterprise, mainly subscriptions of a month's salary.

C. P. H.

THE QUEEN AND THE JUBILEE.

SIR,—Her Majesty is reputed to be enormously rich, and no doubt her large accumulations for fifty years must be very great, for she is as saving as she is otherwise good, and some (who are not socialists) think that she is rather *too* saving. They also suppose that the Queen, while very ready to shew sympathy with her subjects in trouble by pathetic telegrams and kindly letters, is not so forward in any evidence of *practical* condolence which would be far more beneficial than empty words.

One cannot but regret that Her Majesty has not availed herself of the present most auspicious event to call down upon her head the blessing of the poor for ages to come.

Her loyal subjects have been most generous in contributing of their substance to shew their esteem for their beloved Queen, and one could wish that Her Majesty had celebrated Her own gratitude to God by some special favour to the *poor*.

There are thousands of poor *widows* in Britain who have nowhere to lay down their heads. What a grand and grateful thing it would have been if Her Majesty had been pleased to advance from her unbounded store some £100,000, or more, to build cottages to shelter her *poor* WIDOW subjects. It would have ever resounded to Her praise to have lines of such charitable "homes" set up in various parts of Her kingdom, called "*The Queen's Jubilee Home for Widows.*" The "Imperial Institute" may or may not be of great service, but that is the fruit of her subjects' liberality, and cannot as such be a memorial to the Queen. She has been pleased to confer a number of titles of honour on many worthy subjects. That is also a favour which costs no money and it may prove hurtful to those who have been thus elevated. But to provide for the wants of poor widows would in every sense be an act of *grace*, worthy of a gracious Christian Queen beloved of her people, and it seems to many a great pity that some such act of Royal bounty was not done by our gracious Queen to commemorate the fiftieth year of Her prosperous reign, which may God in mercy prolong, is the prayer of a

LOYAL SUBJECT.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST SERVICES.

Sunday, July 17th.

Colaba—Colaba Causeway 7 a. m., Rev. G. W. Clutterbuck. 6 p. m. Mr. J. Staples.—Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m., Mr. S. D. Young—Sunday-school, 4 p. m.
Parel—Elphinstone Road, Special opening. Services 9 a. m. and 6 p. m., Rev. G. W. Clutterbuck.—Sunday-school, 4 p. m. Cordial invitation to all.

PURITY MEETING.

AN address will be given on Friday 22nd at 7-30 p. m., at Mrs. Gladwin's Home, next Grant Road Bridge. (Entrance at Southwest corner of Bridge.)

Subject—"Some Scripture Characters Contrasted." The meeting will be open to all adults, men and women. Some practical measures will be suggested for the promotion of Purity work.

Epitome of News.

SATURDAY, JULY 9.

—*Times of India*; Kurrachee, 8: The *Sind Gazette* states that every item of supply, down to fuel and forage, for 100,000 men can now be placed by rail within eighty miles of Kandahar and that an order for the despatch of 20,000 tons of coal to Quetta is now in course of being carried out, and great quantities of stores are being sent up to depots on the Kandahar line.

—The sentence of death on Mendu, Hindu woman, for poisoning her husband and another, has been changed to transportation for life, by the High Court.

—Luxmon Narayan has been sentenced to transportation for life, for attempting to murder a Marwarree.

—*Bombay Gazette:* They have still somewhat curious notions of what merits immortality in the Flowery Land. The issue of the *Pekin Gazette* for May 18th contains a memorial from the Governor of Anhui, praying that a memorial arch may be granted to the mistress of the late Magistrate of Nanling, who bore the unhealthy name of Wen-lung. It seems that when Wen-lung was seized with a mortal sickness, the lady bestowed the most tender care on him. When all was in vain and Wen-lung was no more, she secretly prepared for herself grave-clothes and shroud, and "as soon as his funeral was over, swallowed poison and so died." The Governor of Anhui thinks this is a "distinguished example of heroic virtue," and his Imperial Majesty the Emperor likewise apparently thinks so, for he has granted the memorial arch. We are backward in India in some respects, but we have at least got rid of the idea that self-immolation is a wifely virtue.

MONDAY, JULY 11.

—*Times of India:* It appears that large numbers of slaves are brought to Suakin and are liberated there, being duly furnished with papers of liberation. They are then put on board the steamers going to Jeddah, and on arriving at that port are deprived of their

liberation papers and sold into slavery. The slave-dealers can simply laugh at our Consul at Suakin, as he is powerless to interfere, the documents being all in order. That such effrontery in evading the international prohibition against the slave-trade should be tolerated for a day is a scandal to our civilisation, and we do not doubt that the matter has only to be properly brought before the English people to secure the devising of some effective measure to defeat the fraud.

—Same: Mr. W. Summers shot a tigress at Khandalla at four o'clock on Thursday morning. The animal measured seven feet in length, and was only about eight feet away from the shikari, when it was shot with a No. 6 shot from a No. 12 breach-loader.

—Rest and native air have completely restored Sir Charles Aitchison. He leaves England for Bombay during September, spending a month at Carlsbad in the interval, and may probably be at Simla before the Viceroy leaves it.

—*Independent:* The late W. C. de Pauw left a fortune variously reckoned at from ten to fifteen millions of dollars. During his life he gave away about $4,000,000, almost entirely for religious or semi-religious objects and purposes.

Tuesday, July 12.

—Thomas Thomas, late of the Paper Currency office, has been sentenced to six years' rigorous imprisonment for breach of trust.

—The Sub-Committee of the Public Service Commission are now to sit in Bombay, and it has been arranged that the Departments shall be taken in the following order:—July 18th, Accounts, Archæology, Customs. July 19th Education, Forests, Geological Survey. July 20th, Jails, Mint, Opium. July 21st, Pilot Service, Post Office, Police. July 22nd Public Works, Registration, Salt. July 23rd, Surveys Telegraphs. The Sub-Committee will sit at the Secretariat at 11 a.m.

—The Durani levies are reported to have turned back the Herati rebels, who are trying to join the Ghilzais, on the borders of Tirin.

—Eleven of the prisoners recently taken at Palpa have been sentenced to be hanged at Khatmandu. General Jeet Jung's son will probably be interned, and other conspirators sent to the Terai, the Nepalese Siberia.

—*Times of India;* Lahore, 11: Colonel H. A. Shakespear, commanding the 5th Bengal Cavalry at Meean Meer, died suddenly from apoplexy. Colonel Shakespear was present at the Jubilee sports given for native troops held on Saturday, a day which will be remembered for the intense heat which prevailed during the afternoon. At midnight on Sunday he felt feverish and shortly afterwards got unconscious and died the following morning.

—Same: We regret to announce the death of Lieut. H. Mallock, of the Royal Artillery, at Simla yesterday.

—*Overland Mail;* June 24: A shocking accident occurred on the Danube on June 18, at a spot about a hundred miles to the south of Pesth. Upwards of three hundred persons, belonging to the little town of Paks, near Tolna, on the right bank of the river, were proceeding on a pilgrimage to Kolosca, the See of Cardinal Hainald, under the guidance of their parish priest. Having to cross the stream, the whole of the pilgrims embarked on the old ferry boat at the village of Bisko. The vessel was overloaded, and had not long started for the opposite bank before it began to sink, and the pilgrims found they would have to swim for their lives. The priest, having pronounced his blessing, leaped into the river, and the other passengers began to follow his example. The boat, however, went down with most of the pilgrims, consisting chiefly of women and children.

—A riot took place at Cork on June 21 in connection with the celebration of the Queen's Jubilee. Notwithstanding that a large police force was engaged in protecting the office of the *Constitution*, a Conservative newspaper, a mob, provided with stones, broke through the ranks of the police and wrecked the windows. The police charged the mob several times; but, though they used their staves freely, the crowd returned again and again to renew the attack. Upwards of 100 persons were injured.

It is stated that some three hundred peers and personages of distinction of the Roman Catholic faith returned their tickets for the ceremony at Westminister Abbey. This extraordinary proceeding, at a moment when a Papal Nuncio was arriving to convey the congratulations of the Pope, can hardly be considered as a further step towards reconciliation.

—*Independent:* Mr. Henry George, in one of his recent addresses, told his hearers that "the Creator *meant* his bounties of Nature equally for *all* men," and then added that "instead of this we have allowed them to become the property of a few individuals." We do not know where, or by what inspiration unless it be that of mere assumption, Mr. George got his information as to what "the Creator meant;" but the fact is that while the world is adapted to man and man to the world, "the bounties of Nature," as bestowed upon man by the Creator, are not, and never have been, equally distributed among all men The world certainly is not organized on the theory of Mr. George as to the Creator's intention. There is a natural difference in the physical and mental endowments of the different races of men, and in different members of the same race, and also in the physical environments of different parts of the earth which, by an inevitable necessity, produces diversity in the condition of men. God meant that it should be so, Mr. George to the contrary notwithstanding. His "bounties," for some reason, are not equally distributed in this world. Add to this the fact that these "bounties," to a large extent, are bestowed by the Creator upon men, not directly and without their agency, but indirectly through the medium of their own actions, and as the natural consequenee thereof; and there is no difficulty in seeing, under this principle, why men who pursue different courses in life, should differ in their condition as the result of their own conduct. This is exactly as God meant it should be, as shown by the facts of life. We very much doubt whether Mr. George by his "Anti-Poverty Society," will so reorganize and reconstruct this world as to obliterate those differences and inequalities in the condition of men that are founded in the very constitution of things as God himself has established it. His task is one of Herculean proportions. It will take something more than dollar contributions for membership in the new society, and something more than Dr. Mc-Glynn's fiery rhetoric to accomplish this task.

—By the will of the late Mr. W. D. Alexander, of Tunbridge Wells and Brighton, bequests to the following philanthropic organisations become payable:—London City Mission, £30,000; London Missionary Society, £20,000; Religious Tract Society and British and Foreign Bible Society, £10,000 each. The testator also bequeaths £5,000 for missionary work in Kent.

—*Rock:* Evangelicals will welcome the announcement that the Ven. John Wareing Bardsley, M. A., Archdeacon of Warrington, has been selected as the successor of the late Bishop Rowley Hill in the Manx diocese. He is one of the seven sons of the late Canon Bardsley, of Manchester, who were all in Holy Orders. As to his views, they are so well known that it is unnecessary here to dwell at any length upon them. The name of Archdeacon Bardsley is synonymous with all that is good and true in Evangelical Protestantism.

—The *Catholic Times*, quoted in the *Christian*, says: Our readers will probably be surprised to hear that in no less than ninety-five churches and chapels of the Anglican Communion devotions are regularly offered every month for the souls in Purgatory. The worshippers on these occasions erroneously suppose that they are offering the sacrifice of the Mass for the repose of the holy souls; but it would be wrong to doubt the efficacy of prayers offered by those whose charity has overcome the heresy of their creed, and has moved them to remember their departed friends before God.

—*Indian Witness:* Sixteen persons have been baptized in the Methodist Episcopal Bengali Mission at Pakur since Conference.

Wednesday, July 13.

—The Str. *Peshawar*, with English Mails, left Aden for Bombay, Tuesday, 11 a. m.

—Lieut.-Colonel Major, Honorary Secretary of the European Pensioners' and Widows' Home, appeals to the public for much needed aid to that excellent institution.

—The total destruction of Viernoe, a town in Central Asia, by earthquake, is reported.

—*Ceylon Times;* Jaffna: An English rocket had been handed to a Tamil by-stander who, without authority from any one, ignited the same, and instead of allowing it to ascend, appears to have clung to it, until it burst with a loud report, killing him and two others who were standing close by instantaneously, and throwing a number of others who were in the immediate proximity to the ground.

—*Rock;* June 24: While leaving a chapel in London on Sunday week a single woman died suddenly. At the inquest, held a few days later, it was stated by medical witnesses that death had been caused by the bursting of a blood-vessel; consequent upon the lungs not being allowed free play, by reason of a habit of tight-lacing.

—Same: Presbyterianism has made great progress during the Queen's reign. From statistics compiled by Dr. Blaikie for the Presbyterian Alliance, it appears that in Scotland the number of congregations has doubled. In England fifty years ago presbyterianism was barely visible; in Wales it was hardly known. In America the increase has been far greater, Canada in 1837 only possessed rather more than one hundred congregations; now there are six times that number.

—The *Times* thus briefly reviews the Royal Procession on Jubilee Day: "To describe it in detail is unnecessary, and would be almost impossible. No living Englishman has ever seen its like. Its mere spectacular magnificence was unrivalled; its moral significance was absolutely unique. The stately splendour of an ancient monarchy; the fifty years of a glorious reign; the breadth and width of an unparalleled empire; the love and loyalty of a whole people; the multitudinous welcome of a vast city; all that the country has of eminence, of worth, and of dignity—these, and much more than these were represented in the procession which escorted the Queen through one of the stateliest streets of her capital under a sky as brilliant as even an English summer day has ever furnished forth. From first to last the pageant was worthy of an occasion unique in the history of the English nation and of a Sovereign enthroned in the affections of a generous people. From first to last it was a demonstration of a loyalty and love undisturbed by the slightest sign of discord and unmarred by any more serious mishap than such casualties as must always occur whenever large crowds are gathered together. There can be but little doubt that the Jubilee ceremonial has passed off with a success and *éclat* surpassing all possible expectation, and has endowed all who witnessed it with memories of a great pageant that can never be effaced and with a conviction that can never fade of the love that knits together a great Sovereign and a great people."

—The Legislature of Ohio has passed the Bill requiring that the nature and effects of alcoholic drinks and narcotics on the human system shall be taught in its public schools. Ohio is the eighteenth State that has now enacted such a law.

—*Indian Spectator*: We are glad the charge against the printer of *Native Opinion*, of printing an indecent advertisement, has been dismissed. At the same time we cannot help regretting that the plague of such advertisements remains unabated, polluting the source of public morality. And this regret is only intensified, seeing that the decision of our learned city Magistrate is not likely to help abate the nuisance among a people not particular about decency of speech, and whose written vocabulary is still far from complete.

—Canon Wilberforce, during his address on the evils of Intemperance delivered before a vast audience that thronged Tremont Temple in Boston, America, presented this novel view of the cause of the suffering in Ireland. He said: What is the Irish question? It is the whisky question. If the Irish had been able to rise in their true majesty and conquer the appetite for drink, there would be no nobler people. There are no more loyal hearts upon the face of the earth. Whisky is the curse of the Irish. The whisky bill of Ireland is $2,250,000 more than the whole rental of the country.

Thursday, July 14.

—A large meeting of influential European and native gentlemen was held at the Hemabhai Institute, Ahmedabad, to do honour to Mr. Dulputram Dayabhai, C.I.E., the national poet of Guzerat. The President unveiled an excellent likeness of the poet in oil-painting executed by Messrs. Bourne and Shepherd; and handed over a purse of Rs. 10,750 to the trustees of the memorial fund.

—*Bombay Gazette:* Like the missionaries generally in Burma, Dr. Vinton eagerly interested himself in the material as well as the moral welfare of the people; he got out ploughs and reaping machines from America which he taught them to use, and as an additional labour, he trained a class of his pupils to survey land so as to make them fit to enter the Revenue Survey Department at work in Burma. All this was done without reward or recognition for many years. The creation of the Educational Board at length gave the missionaries the right to take a public part in the general control of educational matters; and Dr. Vinton was appointed to a seat by Sir Charles Bernard.

The man Gobardhan, who was sentenced to death at the Allahabad High Court for the murder of Nihal Singh, a connection of the Raja of Awa, has made a confession implicating a personage of high position, who will be prosecuted in due course. He will, it is stated, be defended by a well-known barrister of the North-West Provinces, for whose services an offer of a lakh of rupees has been telegraphed to England. Gobardhan has been reprieved.

—Mr. Gibson, of the Forest Department, who for the past two months has been lying in the European General Hospital suffering from wounds inflicted by a wounded tiger, died last night at eight o'clock.

—*Bombay Gazette;* Ahmedabad: On Saturday last three or four European soldiers were out shikaring about seven *kos* from the city, when one of them had the misfortune to shoot a native in a field. The soldiers aver that it was a pure accident, but the natives stoutly assert that the man was deliberately shot, because he remonstrated with them against shooting a peacock.

—Nearly 1,000 Mahomedan pilgrims left by the steamer *Bangalore* for Jedda.

—*Indian Churchman*; Memorial Meeting for Rev. P. S. Smith: This meeting was got up by non-Christian students and other friends of the late Missionary to express, as the first resolution stated, their deep sense of the great loss sustained by the whole community in Calcutta and their sincere admiration of his life and character. It was in this respect, as one of the speakers pointed out, a most remarkable meeting, for it was the first of its kind which has ever been held. Mr. Smith was not an educationalist, nor a politician; he was simply and solely a Missionary. It was as a Missionary that he did his work and attracted so many hearts; and of the varied assemblage that met that afternoon no one could say that he had sought in them any thing but the good of their soul. By 5 o'clock on Thursday afternoon the Albert Hall was completely filled, and many who came after that time must have gone away disappointed. The Chairman was Babu Krishna Behari Sen, a gentleman who is well-known for his own sake in Calcutta, but who perhaps to the outside world would be better described as the brother of the late Keshub Chunder Sen. The first resolution was proposed by Babu Protap Chunder Mozumdar, the eminent leader of the "New Dispensation" Brahmos; seconded by Mr. Mehta, a Parsi gentleman; and supported by Babu Chittaronjon Dass, who spoke on behalf of the Students' Association. Mr. Mozumdar spoke of the unrestrained intercourse of Mr. Smith with the natives of India, his ever-ready sympathy, his "manhood fused with female grace;" he said that he reminded him of some gentle mediæval saint, kind to bird and beast and man; that in him had seemed to be wiped away that reproach of self-indulgence sometimes falsely ascribed to Missionaries who merely carried European modes of living into the midst of Hindu abstemiousness; he touched kindly on the unforgotten names of O'Neill, Argles, Willis and Hornby; and said that while Western civilization was teaching Hindus the cultivation of a luxury which they abhorred, in them and in him who was lately gone had been re-established the great ideals of a broken Christianity. Mr. Mehta followed in a few words; and then Babu C. R. Dass, in a simple and feeling speech, spoke of the unostentatious life which had so much endeared itself to the students whom he represented.—Rev. Mr. Whitehead, Babu Shivanath Shastri, Babu Kali Churan Banarji, followed.

Friday, July 15.

—Deaths last week, 421. By cholera, 6.

—Fall of rain, to date, Fort, 51 inches.

—In a notice of the late Mr. G. Gibson, the *Times of India* says: It is lamentable to think of a promising career being cut short in this way. But the last few months have been a time of terrible fatality to Bombay sportsmen. Mr. Hughes, a young Bombay Civilian, the "Parsee Tiger Slayer," Major Lyons, and now Mr. Gibson have all within a very short time of each other died from the wounds inflicted by tigers, while the leading barrister in Bombay and one of our leading lawyers have both had to leave the country for a while to shake off illnesses contracted in the pursuit of big game. A record like this is fortunately very exceptional.

—According to the computations of M. Hermite, a French astronomer, the total number of stars visible to the naked eye of an observer of average visual power, does not exceed in the northern hemisphere 2,478 and in the southern hemisphere 3,307 stars. In order to see this number of stars, the night must be moonless, the sky cloudless, and the atmosphere pure. The power of the naked eye is here stayed. By the aid of an opera-glass 2 ,000 can be seen, and with a small telescope 150,000, while the most powerful telescopes will reveal more than 100,000,000 stars.

—A proposal which has been under discussion in Madras since 1884 is at last about to be carried out. This is the establishment in Madras of a school for the sons and relatives of native Chiefs and Zemindars. The scheme which has now been settled will cost about Rs. 2,500 per month.

—*Central Chr. Advocate:* The impression is gaining ground that an extra session of Congress will be convened in October. So large a surplus of revenue is accumulating, at the rate of $10,000,000 a month, without any definite authority for its redistribution, there is just fear that serious injury may be done to our commercial affairs. A reduction of taxes to the extent of about $30,000,000 a year is certainly demanded.

—In the *N. Chr. Advocate* of June 9 appears a letter from Rev. D. W. Thomas, passenger in the *Tasmania*, giving an account of the wreck. We make these extracts: On arriving in London we met a good Samaritan, John R. Hale, Esq., who, notwithstanding we had never seen or heard of him before, presented Mr. Tompkins and myself each a fine suit of clothes, and also a gift of five guineas each, and to the missionary lady, Miss Mansell, he gave seven guineas. This act of generosity enabled us to breathe a little more comfortably, and to reach our native land in a more respectable condition.

In reference to the cause of this sad wreck of our beautiful ship, and the consequent suffering and losses which followed, as there was no storm or fog, but the sky so clear that the beacon of the Monachi rocks could have been seen distinctly a mile distant, no reason can possibly be given for such a fearful blunder except it be that the officer, whose duty it was to be on the bridge at the time, had taken too much *strong drink*, which is too generally the cause of accidents on land and sea. We are not prepared to state positively that that officer was drunk at the time of the wreck, but we do know that he drank heavily at dinner the previous day, and we fear that alcohol, the great foe and curse of the human race, was the cause of this painful calamity.

Selections.

PROTESTANT MISSIONARIES AND THE FALLEN EASTERN CHURCHES.

Speaking at the annual meeting of the Turkish Missions Aid Society, Dr. Murray Mitchell, the well-known Indian Missionary, ex-Moderator of the Free Church of Scotland, said: As I have had occasion to see a good deal of the work supported by this society in Bible lands, I would gladly have spoken of the great importance of the operations carried on by the Church of England, the Scotch churches, the London Society for Jews, and several others. I should have had special pleasure in referring to the labours of such ladies as Miss Whateley, Mrs. Mott, Miss Walker Arnott, and Miss Taylor, who are doing such blessed work for the women of those countries. But there are gentlemen present who are fresh from the Eastern field; and I must not occupy the time which they will better fill. I will, therefore, confine myself to a single point. By far the greater share of the work done in Bible lands has fallen to the share of the American Missions. They have done their work nobly; and the blessing from on high has largely rested on their labours. But in many quarters there prevails a most erroneous idea of the object these missions have in view. It is often asserted that their great object is simply to proselytise—to divide and weaken the Oriental churches; or, as a great authority recently expressed it, they "disintegrate" those churches. I have

seen the American Missions in Turkey, Greece, and Egypt; in the last-named place I have visited three, four, or five times; I have questioned the missionaries on the point now under consideration; and I can boldly affirm that their object is not to destroy, weaken, or in any way to disintegrate. The missionaries do not attack the churches; they seldom attack even their errors. They circulate the Bible in the vernacular tongues; they explain its eternal truths; they preach Christ; they erect schools and colleges, and teach the people to think. Questions of Church government they carefully avoid. They never seek to make men Protestants; they are quite satisfied if they see they are true Christians. What has been the result? Among the Armenians, at least, there is now a large reforming party within the old Church itself, whose hope it is to retain the Episcopate, while purging away all grosser errors of doctrine. Do the missionaries object to this? On the contrary, a missionary of 29 years' standing—who, I regret, has been unable to attend this meeting—writes to me that he would rejoice to see those members who have left the mother Church return to it again as soon as it is reformed. But it will be said that ecclesiastical strife and division, though not the object, have practically been one result of the Missions. Need we wonder? We cannot, surely, forget who it was that said: "Suppose ye that I am come to send peace on earth? I tell you Nay, but rather division." When men asked their priest whether certain beliefs and rites were in accordance with the Word of God, the high ecclesiastics denounced, persecuted, excommunicated, and expelled them. Were the converts not to meet to worship God? Where they to obey man rather than God? The injustice of blaming the American missionaries will be all the more evident when I mention that they have done precisely what Church of England missionaries have been doing. I have observed with deep interest the proceedings of the Church Missionary Society among the Syrian Christians of Malabar, in Southern India. They do not seek to break up the old church—they would fain reform it; and meantime, they receive those Syrians who recoiling from the errors of their own system, enter the Anglican communion. I cannot be mistaken when I say that this is the very principle laid down recently by the Archbishop of Canterbury in reference to Palestine and the Greek Church there; and in fact, the other day Bishop Blyth administered the rite of Confirmation to a considerable body of men who were baptised in that Church Cannon Liddon will, no doubt, cry out against these proceedings; but the Christian public generally, will on this question side with the Archbishop and Bishop Blyth. I have been anxious to give this explanation, for I feel that great injustice is often done—no doubt in ignorance of the real facts—to the American missions in Turkey, and the admirable work they are carrying on. They began in Constantinople seventy years ago, and I doubt whether there is, in missionary annals, a higher record of simple, earnest devotedness on the part of man, or of gracious acknowledgment on the part of God. It is interesting to know that the influence to which, more than to any other the missionaries ascribe the rivival which is taking place among the Oriental churches has been the circulation of the Holy Scriptures. The Bible has been scattered over Turkey in hundreds of thousands of copies; and it has proved itself to be the Sword of the Spirit, capable of piercing hearts of stone, of awakening dead hearts, and dead churches. In this great work the missionaries have co-operated with that noble institution, the British and Foreign Bible Society. But I must stop, and will merely say in conclusion that the American Missions most richly deserve the sympathy and help of all who are true to the principles of the Reformation.

DEMONIACAL POSSESSION.

No devout believer questions the teaching of the New Testament in regard to the occupancy of the human body by evil spirits, and the casting out of these by Christ and his disciples. The question whether demons still possess men is not so readily answered. Considerable interest has been stirred up on the subject by the recently published opinions of missionaries and Christian travellers in China. Dr. Nevins, of Che-foo, in North China, who is described by a shrewd physician as "the most hard-headed matter-of-fact man he ever met," has recorded numerous instances which have come under his observation. He expresses no doubt as to the reality of demoniacal possession, and as to the fact that the evil spirits are still cast out by prayer and faith. He announces his purpose to publish facts of which he has been eye-witness and to challenge investigation.

Miss Gordon Cumming, in her interesting volume, entitled "*Wanderings in China*," has much to say on this point. She declares that both heathen and Christians are convinced of the reality of demoniacal possession in many sad cases. She says "the symptoms are so precisely those which were thus described in Biblical times, that foreigners, after vainly seeking for some medical term to express the condition of the victim, are fain to accept the Chinese solution. They find a being apparently mad, foaming at the mouth, tearing off every shred of raiment, and wildly appealing to God to let her (or him) alone." These suffering ones pay large sums to their priests to get deliverance, but find only temporary relief at best. Miss Cumming further says:—

"In a considerable number of cases such as these, the native Christians have been appealed to by their heathen neighbours to see whether they could do anything to help them; and these, remembering how of old those who had faith in the Master were enabled to 'cast out the evil spirits by His word,' have sought to follow in their wake, and taking up their position beside 'him that was grievously tormented with a devil,' have thus wrestled in prayer with passionate earnestness, pleading that the true God would reveal His power in the presence of the heathen, and concluding with the apostolic words, 'In the name of Jesus Christ I command thee to come out.' Again and again their prayer has been granted, the wild tempest has been allayed, and the sufferer lulled to a condition of deep peace, whence, after a while, he has arisen to go forth 'clothed and in in his right mind' to tell his heathen brethren of the marvellous way in which he has been cured, and, in short, to become from that hour a faithful worker in the Master's cause."

Calling the attention of a devoted missionary who has laboured for twenty years in the North of China, to these statements, I asked for his opinion. He writes:—

It is most interesting to note how one truth after another comes up for consideration, adjustment, and settlement. Our Lord's command to preach a gospel was for long centuries unheeded. Then when a gospel was preached the accompanying "healing of the sick" was not regarded as at all binding. Now, however, it is realized by some that He laid the duty of administering to the relief of suffering upon us quite as much as to preach a gospel.

The next step seems to be the realizing of the fact that evil spirits are to be cast out.

Two years ago the coming spring, when the six University men came as missionaries to China, in connection with "*The China Inland Mission*," three of them made an evangelistic tour to Peking. While on their way, at Tientsin, they were visiting the missionary hospital, presented by the liberal-minded Chinese viceroy, Lee Hung Chong, when their attention was called to a man whom the Chinese believed to be afflicted with a demon. These brethren exorcised the demon and the man who restored at once. They probably anointed with oil and laid on hands, for they afterwards did so upon afflicted people in Peking, as I can testify, and they brought the oil with them which they used.

I have no doubt but that these brethren did cast out demons in the Lord's name. The Chinese Christians with whom I have spoken on the subject speak confidently of the transaction as being a genuine expulsion of a demon or demons.

All this will no doubt, be read with open-eyed amazement by some—amazement at the credulity of any in putting such statements on record. But in the light of Scripture, and before the vast mass of testimony which is coming up from every part of Christendom concerning the triumphs of faith and the answer of prayer, we find no occasion to doubt these statements.—(*The Watchword.*)

THE COMING OF THE SEARCHER.

Would it not be well for all our churches, and for every individual minister and member of the same, to lay to heart these solemn words of warning?—"All the churches shall know that I am He which searcheth the reins and heart: and I will give unto each one of you according to his works" If we really did lay these cautions to heart what would become of the prevailing levity and worldliness and feasting and frivolity and downright contempt for the plain Word of God and outright resistance of the Holy Ghost? Hear it—heed it the Rein-Searcher and the Heart-Searcher is coming speedily to all the churches; and each church and each member shall receive exactly according to his works. Will we charge St. John the Divine with being a pessimist, and a croaker and a prophet of evil? Will we still suffer the presence and manners and debaucheries of this woman Jezebel?

Thank God! the Son of God now says of many a minister and member, as he did of those at Thyatira;—"I know thy works and love and faith and ministry and patience, and that thy last works are more than the first. That which ye have, hold fast till I come." O ye steadfast ones, hold fast to your faith and love and patience and works and ministry! Christ is coming quickly. "Amen! Even so come, Lord Jesus!" The quicker the better!

"Roll on! Roll on! Sweet moments roll on!"

Let me soon look in the face of my Beloved.

Let us be like men that wait for their Lord, our loins girded, our shoes on our feet, our tasks well finished, our stewardship faithfully discharged, our fellow-servants amicably treated, our talents properly invested, our eyes and hearts watching unto prayer, our souls "in expectation sweet," our consciences void of offence toward God and man, our homes set in order, our doors ajar, our lips ready to shout the glad welcome to the Master of the House, our desire to depart and be far better with Christ toned up to the highest pitch, our impatience for His appearance only restrained by our perfect resignation to His will in life or death or heaven.

Let the Church be as the expectant bride adorned for the bridegroom! Let every eye be bent towards His place of advent! Let every ear be attent to catch the first footfall of His stately steppings! Let our lamps be trimmed and burning! Let our vessels be well filled with oil. Let our virgin hearts yearn for the first glance of His eye, the first whisper of His love, the first touch of His hand, and His glad guidance into the Marriage-Supper of the Lamb! "These are the virgins which follow the Lamb whithersoever He goeth; these were purchased from among men, to be the first-fruits unto God and unto the Lamb; and in their mouth was found no lie: they are without blemish."

The Heart Searcher is coming! Amen! So be it! "Search me, and try me, and see whether there be any evil way in me and lead me in the way everlasting." Go deep down into mine inmost soul and find, if Thou canst, the image of Jezebel! Go through my life and find if there be any trace of collusion with her walks and ways! Search my record and see if I have suffered her with patience in my presence or in thy church! Have I not held fast? Have any of these things moved me? Have I not overcome through the Blood of the Lamb and the word of my testimony? Have I loved my life unto the death? Have I counted my life dear unto me? Have I not kept Thy works unto the end? Oh, then, fulfil Thy promise to me;—"I will give him the morning star."

Lord, work in me, from this time henceforth, as never before, so to will and to do of Thy good pleasure, that I may not have the slightest dread, but rather the sublimest joy, at the fulfilment of Thy words;—"I will give unto each one of you according to his works." Fill me with the knowledge of Thy will in all wisdom and spiritual understanding; that I may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness. Thou didst speak to Thyatira! Speak to the universal Church of to-day! Speak now effectually to me! — (*Chr. Standard.*)

Miscellany.

—Mrs. Josephine E. Butler, at the recent meeting for the promotion of Purity, in Exeter Hall, said: A Chinese woman was fined 100 dollars for a breach of some of the rules imposed upon women in registered houses; she had no money. She was obliged to sell her little son; she sold her son, a boy of four or five, into slavery, to find a part of the money. She sold him for 40 dollars, and she had to borrow the balance. She borrowed it from a woman who kept a registered house, and this woman kept her in her house to work off the debt. One day the inspector, John Lee, paid another man, an informer against women, to go and visit some of these houses. He came to the house where this woman and another woman was. Then Inspector Lee came round to that house and knocked at the door, which was opened to him by his own paid informer. But before the door was opened the two women kneeled down on their knees before him, and besought him not to give them up. That informer said, in his evidence before the Commission, "The women kneeled before me; they were much frightened. One of them said to me, 'I sold my son to pay the fine—don't say anything more against me now;'" but it was of no use. The door was opened, and, as the inspector entered, the women fled upstairs and out upon the flat roof of the house, the men pursuing them. They ran along the roofs of several houses. John Lee says, "I caught one woman by the sleeve. As I grabbed at her sleeve and missed her, I heard a crash." The two women had fallen down an open space called a smoke-hole, paved at the bottom with granite. One was killed on the spot—dashed to pieces—and the other died a few days after. A coroner's inquest was held, and these facts led to the first public inquiry.

I want you to see that an outraged and murdered woman stands evermore as the central figure of this vast and world-wide system of iniquity called State-regulated prostitution. I want you to see this woman before you to-night. The taxes paid, and the fines exacted from these murdered women, went into the British Exchequer. It is a blood-tax; it is the price of souls. It is a tax which we must bring to an end.

—From one of Mr. Spurgeon's recently published sermons: Many processes are in vigorous action which tend to destroy faith. The Scriptures are being criticised with a familiarity which shocks all reverence, and their very foundation is being assailed by persons who call themselves Christians. A chilling criticism has taken the place of a warm, childlike, loving confidence. As one has truly said, "We have now a temple without a sanctuary." Mystery is discarded that reason may reign. Men have eaten of the fruit of the tree of knowledge of good and evil till they think themselves gods. Revealed truth is not now a doctrine to be believed, but a proposition to be discussed. The loving woman at Jesus' feet is cast out to make room for the traitor kissing Christ's cheek. Like Belshazzar, our men of modern thought are drinking out of the vessels of Jehovah's sanctuary in honour of their own deities. The idea of childlike faith is scouted, and he is regarded as the most honest man that can doubt the most, and pour most contempt upon the authority of the Divine Word. If this continues we may well say, "When the Son of Man cometh, shall He find faith on the earth?" In some places the greatest fountain of infidelity is the Christian pulpit.

What we want is the man that believes God and believes the Gospel, and believes Christ, and does not care two pins about anything else. We need those who will stake reputation, hope, and life itself upon the veracity of God and the certainty of the everlasting Gospel. To such the revelation of God is not one among many truths: it is the one and only saving truth. Alas! we have nowadays to deal with foxes with holes to run to in case they are too closely hunted. Oh, to have done with all glory but glorying in the cross! For my part, I am content to be a fool if the old Gospel be folly. What is more, I am content to be lost if faith in the atoning sacrifice will not bring salvation. I am so sure about the whole matter, that if I were left alone in the world as the last believer in the doctrines of grace, I would not think of abandoning them, nor even toning them down to win a convert. My all is staked on the veracity of God: Let God be true, but every man a liar."

TELEGRAPHIC NEWS.

Tirnova, July 7th: The Grand Sobranje, at a sitting held to-day, elected Prince Ferdinand, of Saxe-Coburg and Gotha, as King of Bulgaria.—The Sobranje then adjourned pending the receipt of the Prince's reply.

London, 7th: Mr. W. H. Smith has promised to cause a full inquiry to be made into the case of Miss Cass.

8th: In the House of Commons last night, Mr. Gladstone, in accordance with notice given on Friday, moved the rejection of the Crimes Bill, which he denounced as unwarranted, and said that it created new offences, besides which it places the liberties of Irishmen at the mercy of the Government in perpetuity.—Mr. A. Balfour replied, and stated that the Bill was a necessary forerunner to remedial measures, and was amply justified by the Criminal statistics. He added that the Bill was intended as a means to exercise control over and a defence against the law of terrorism.—The House then adjourned.—A division will be taken to-night.—Mr. Aird, Conservative, has been elected for North Paddington, in the place of Mr. Lionel Cohen, deceased, defeating his opponent, Mr. Routledge, Separatist, by 418 votes.

Leipzig, 8th: The Imperial Court has sentenced Klein to six years' and Grebert to five years' hard labour for treason in furnishing information to France regarding German military matters. Klein was said to be in with M. Schnaebele.

Tirnova, 8th: Prince Ferdinand, of Saxe-Coburg Gotha has signified to the Sobranje his willingness to accept the Throne of Bulgaria provided the Porte approves and the Powers league recognize the election

St. Petersburg, 9th: Russia regards the election of Prince Ferdinand to the Throne of Bulgaria as illegal.—The Russia Press without exception, in alluding to the action of the Sobranje, has adopted a hostile tone.

Constantinople, 9th: Sir H. Drummond Wolff has received orders to defer his departure for the present.

Paris, 9th: General Boulanger is leaving here to take up the command at Clermont.—General Ferrand, Minister for War, received an immense popular ovation yesterday evening.

London, 9th: Her Majesty the Queen, their Royal Highnesses the Duke and Duchess of Connaught, the Princess Beatrice and the Grand Duke of Hesse slep last night at the Pavilion, which has been specially erected for their accommodation at Aldershot, in readiness for the Jubilee Parade which takes place to-day —Fifty-eight thousand troops will be engaged in the manœuvres.—In the House of Commons last night, on the Division being taken, the third reading of the Crimes Bill was agreed to by 349 against 262 votes.—At a meeting of Liberal Unionists, Lord Hartington presiding, it was unanimously resolved to accord their support to the Irish Land Bill.—The Right Honourable John Gellibrand Hubbard, Conservative, member of Parliament for the City of London, has been raised to the Peerage.

10th: Mr. W. Ballantyne, Gladstonian, has been elected for Coventry, in the place of Mr. H. W. Eaton, raised to the Peerage, by a majority of sixteen votes over the Conservative candidate, Colonel Eaton. Mr. Bolitho, Liberal Unionist, has been returned, unopposed, for St. Ives, in the place of Sir John St. Aubyn, who has been raised to the Peerage.—Sir. G. O. Trevelyan, Gladstonian, has come forward as a candidate for election for Glasgow, the sitting member, Mr. E. R. Russell, having resigned.—The Jubilee Review yesterday at Aldershot was a great success. Her Majesty expressed herself as being highly gratified.—When replying to the Address presented to her from the Army, the Queen prayed that God might grant peace during the remainder of her reign.

Tirnova, 10th: The Regents have resigned in consequence of a conflict of opinion with M. Nicolaieff, Minister for War, and some other members of the Ministry.—The Bulgarian Ministry have resigned, as well as the Regent.—A deputation has started for Ebenthal to personally announce to Prince Ferdinand his election as Prince of Bulgaria.

London, 11th: Earl Percy has been elevated to the Peerage.—Sir Ashley Eden, K.C.S.I., is dead.—The Indian Cavalry Officers had a farewell audience of the Queen to-day at Windsor Castle.—Mr. Beasley, one of the assessors in the Inquiry into the loss of the *Tasmania*, is dead. Mr. Commissioner Rothery accordingly directed that the inquiry should be stopped, as under the Act it could not be proceeded with unless the Board of Trade withdrew the charge against the second officer which the Board declined to do.

12th: In the House of Commons last night, Mr. A. J. Balfour, the Chief Secretary for Ireland, moved the second reading of the Irish Land Bill.—Mr. Campbell-Bannerman brought forward an amendment demanding a revision of the Judicial rents in Ireland.—Mr. Chamberlain, in supporting the Bill, said that he hoped Government would drop the Bankruptcy clauses.—After some further discussion the House adjourned.—Her Majesty the Queen has presented £1,000 to the funds of the Imperial Institute.

Paris, 12th: M. Floquet has resigned in consequence of a disorderly debate in the Chamber yesterday.—He quitted the Chamber

accusing the Government of having Royalist tendencies.—The Chamber of Deputies have refused to accept M. Floquet's resignation.

Tirnova, 12*th*: Mr. Stoiloff has formed a new Cabinet.

Constantinople, 12*th*: The Christian inhabitants of Crete have withdrawn their refusal to pay taxes to the Turkish Government, and have appealed to the generosity of the Sultan to redress their grievances.

London, 13*th*: Her Majesty the Queen intends being present at a garden-party given by Lord Salisbury at Hatfield to-day.—There has been some serious rioting by the Orangemen in Belfast yesterday. The police were obliged to charge the mob before order could be restored.—In the House of Commons last night Sir James Fergusson, in reply to a question said that the Sultan will receive Sir H. Drummond Wolff on Friday. He further stated that Sir H. D. Wolff would not remain at Constantinople after that day.

Paris, 13*th*: Great precautions have been taken to maintain order at the National *fete* which takes place to-morrow.—The Patriotic League intends making pro-Boulanger and anti-German demonstrations during the Review of the troops to be held as Longchamps, and before the statue of Strasburg in the Place de la Concorde.

St. Petersburg, 13*th*: The negotiations of the Afghan Boundary Commission are making favourable progress.

Constantinople, 13*th*: The Porte has sent a Circular Note to the Powers relating the circumstances attending the election of Prince Ferdinand by the Sobranje as King of Bulgaria, and asking their advice with regard thereto.

London, 14*th*: Sir Pope Hennessy has been reinstated as Governor of the Mauritius.—Mr. Clifford Lloyd will receive an appointment elsewhere.

WHY AM I SO MISERABLE?

So weak and languid? Why such heartburns and pains in the stomach, such acidity, and such an unpleasant taste in the mouth? Why at times such a gnawing appetite, and then again such disrelish for food? Why is the mind so frequently irritable, desponding, melancholy, and dejected? Why does one often feel under the apprehension of some imaginary danger, and start at any unexpected noise, becoming agitated as though some great calamity was impending? What is the meaning of these dull, sick headaches; these violent palpitations of the heart, this feverish restlessness, these night sweats; this disturbed and dreamy sleep, which brings no refreshing rest, but only moanings and mutterings, and the horrors of the nightmare?

The answer is: These are but the symptoms of Indigestion or Dyspepsia—the beginning and the forerunner of almost every other human disease. Indigestion is a weakness or want of power of the digestive fluids of the stomach to convert the food into healthy matter for the proper nourishment of the body. It is caused most frequently by the irregularity of diet, or improper food, want of healthy exercise and pure outdoor air. It may be induced by mental distress—the shock of some great calamity. It may be, and often is, aggravated and intensified, if not originally brought on, by exhaustion from intense mental application, of physical overwork, domestic troubles, anxiety in business, or financial embarrassments. If the stomach could always be kept in order, death would no longer be a subject of fearful anxiety to the young and middle-aged, but what would be contemplated by all as the visit of an expected friend at the close of a peaceful and happy old age. However, the first hostile invader upon the domain of health and happiness is Indigestion.

Is there any relief, any remedy, any cure? That is the question of the suffering and unhappy dyspeptic. What is wanted is a medicine that will thoroughly renovate the stomach, bowels, liver, and kidneys, and afford speedy and effectual assistance to the digestive organs, and restore the nervous and muscular systems their original energy.

Such a medicine is happily at hand. Never in the history of medical discoveries, evidenced by a dozen years' thorough test, has there been found a remedy for Indigestion so speedy, so sure, and so surprising in its results as Seigel's Curative Syrup, but to-day it is a standard remedy for that almost universal affliction in every civilised country in Enrope, Asia, Africa, and America. Public testimonials and private letters from military officers, bankers, merchants, ship-captains, mechanics, farmers, and their wives and daughters, alike confirm its curative powers.

NEARLY RAISED HIM FROM THE GRAVE.

Swiss Cottage, Walton-on-the-Naze,
August 27th, 1886.

A. J. White, Limited.

Dear Sirs,—If a testimonial is of any use to you respecting the remarkable cure I have derived by taking your "Seigel's Syrup," you are at liberty to make any public use of this you may deem best. For upwards of twelve years I have suffered from extreme Nervous Debility and Castric Catarrh which reduced me so that I was totally unable to do any business, and caused great prostration and weakness. About three years ago I had the advice of several members of the medical faculty, and under their treatment derived little or no good. Being in town some ten months ago, I was advised to try your Curative Syrup, and purchased a bottle. I had not taken many doses before I began to feel a fresh man, I could walk with ease, while before I had hard work to carry one leg before the other. My strength gradually increased and my eyesight got better, which before I frequently lost, owing to the malady arising from a sluggish liver, often in bed for several days with piles, and could hardly move. I am thankful to you and to God for nearly raising me from the grave, for it was nothing but your Seigel's Syrup that has restored me to robust health.

Yours faithfully,
A. RICHOLD.

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December 31st, 1886.

A. J. White, Limited.

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From Aden—Lieut Rose R E

Domestic Occurrences.

BIRTHS.

WILCOX—At Baroda, on Saturday, the 9th inst., the wife of Captain W. G. Wilcox, Military Secretary to H. E. Anandkoo Gaekwad, of a daughter.

BOULT—July 10th, at Poona, the wife of Mr. A. H. Boult, of a son.

DEATH.

BELL—At the Manse, Bellasis Road, Byculla, on Tuesday, July 12th, Alice, the beloved wife of Rev. Wm. Bell, Pastor Baptist Church.

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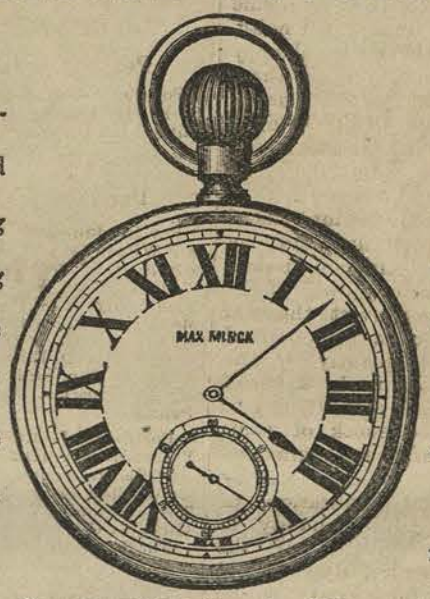

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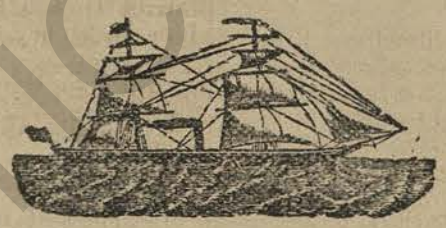

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